

Rev Alfred Elwyn
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"THE GOSPEL MUST FIRST BE PUBLISHED AMONG ALL NATIONS."—Mark xiii. 10.

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NO. 2.

NOTICE.

The fiscal year of this Society closes on Monday, the 31st day of March, and remittances which are to be acknowledged among the receipts of the year *must reach the Bible House on or before that day.*

Treasurers of auxiliary societies are earnestly invited to forward promptly the funds which come into their hands, either directly to the Assistant Treasurer at the Bible House, or through the Society's District Superintendents. The annual reports of auxiliaries should be sent also, and any information concerning the decease of life members and directors or their change of residence, that the proper corrections may be made before printing the Annual Report.

From the Sunday School Times.

THE BIBLE AND THE MONUMENTS.

BY WILLIAM HAYES WARD, D.D.

If there were heroes before Agamemnon, the world of Greece had lost all record of them. They were quite forgotten, or had been lifted into a pantheon of mythical demigods. If there were books before the Old Testament, they had been buried, lost, forgotten. With the exception of one or two of the later pamphlets, the Old Testament antedated all written history known at the beginning of the present century. Its assertions could be confirmed by no contemporary documents. For vast periods, and not for Israel alone, but for kingdoms and mighty empires which fell before Greece developed a written literature, it was the only record that could claim authority. What the Greeks knew of the history of Egypt and Assyria and Babylon, they credulously gathered as they could, centuries after.

Standing thus alone, the Old Testament history

was unconfirmed. There was nothing with which to confirm it, except the muddled accounts of two or three blundering late Greek story-tellers—who were quite as likely to contradict as to tell the truth. The critics had it all their own way. They could deny what they pleased. They could say that this story was inherently improbable, that that was contradicted by Xenophon or Syncellus, and praise the Greeks or disparage the Hebrew writers; and no positive and conclusive reply was possible.

But the last half-century has changed all this. Fifty years ago Egypt began to open the contemporaneous monuments of her kings. Thirty years ago, the capitals of the Tigris and Euphrates valleys were discovered, and their language unlocked. Long historical inscriptions—a few from Egypt, but multitudes from Assyria—have been discovered, written in the lifetime, and by the direct orders, of the kings whose deeds they record; contemporary annals, whose historical trustworthiness is beyond question, except as we must make allowance for that boastful temper which would change a defeat into a victory. Fifty years ago critics doubted if such a king as the Sargon, mentioned once in the Bible, ever lived. Now, we know the history of the whole dynasty of the Sargonidae, and have Sargon's own full record of where his armies fought during each successive year of his reign. That record can be trusted. Sargon himself, or his own official historian, tells the story, and the same is true of the other Assyrian kings.

My object in this article is to give a few examples, showing how the monuments confirm Bible history. I purposely omit matters of cosmogony, and what comes before the history of nations, which, though abundantly illustrated by the mythic poetie of old Babylon, cannot, in the nature of the case, be historically confirmed. There is space to mention but a few out of scores of combinations which would each bear a much fuller treatment than can be given them here.

It is not many years ago that it was stoutly objected that Moses could not have written a Book of the Law or the Ten Commandments, because writing was not then invented. But not only is it now abundantly proved that Egyptian hieroglyphic and Assyrian syllabic writing was familiarly known long before the time of Moses or even of Abraham,

but within the past twenty years the history of Phoenician writing used by the Hebrews, has been carefully studied; and it is now the general conclusion of the best scholars that it originated during the time of the conquest of Egypt by the shepherd kings four or five centuries before Moses. The last student of the subject, Mr. Isaac Taylor, in a volume published the last half of the present year, thus sums up the result of long and careful investigation:

"The possible date of the origin of the alphabet is thus brought within definite limits. . . . The possible limits lie between the twenty-third and seventeenth centuries; and there seems to be no reason why we should not provisionally accept the approximate date which has been proposed by de Rougé, and place it in or about the nineteenth century B. C." This objection is swept away.

It had seemed strange that, in the tenth chapter of Genesis, it should be represented in one verse that the people of Babylonia were descendants of Ham, through Nimrod; and in another, that they came from Shem, through Asshur. The inscriptions gathered into the British Museum now fully prove that two races occupied that country from a very early time; one pure Shemitic, and the other a darker non-Shemitic race, older than the former, and having an entirely different language and physiognomy, being of what the Bible calls "the sons of Ham." This difficulty is fully met.

It seemed, a few years ago, an almost incredible story told in Genesis of the campaign of the four kings of Elam and Babylonia, Chedorlaomer, Arioch, Amraphel, and Tidal, against the five kings of Sodom and the plain. The monuments confirm the story wonderfully. They tell us that at just this time there had been an Elamite (or Median) conquest of Babylonia; they tell us that Laomer was the name of an Elamite god, or that Chedorlaomer means worshipper of Laomer; and we find an account of this very Arioch mentioned on the monuments as king of Elassar, and we learn that his father's name was Chedormabug, and his grandfather's was Simtisilhak; and we further learn that even earlier than this there had been Babylonian expeditions to the shores of the Mediterranean Sea. Every difficulty is completely removed, and confirmation supplied.

Abraham, we are told in the Scriptures, came from Ur of the Chaldees. Such a town had become utterly lost, except in this biblical mention of it, and a pious tradition had put it in an impossible place. The present generation has rediscovered it, and read its record on the monuments. We find it was the second capital of Babylonia, and was distinguished for the worship of the Moon-god. The names could be mentioned of half a dozen of its kings, one of whom was Chedormabug, father of the Arioch of the Bible. Two seals, worn by gentlemen of Ur before the time of Abraham, and bearing the names of the two first kings, are in the British Museum. The Bible geography is proved no fiction.

Passing now, with the consent of the Hebrew history, from Mesopotamia to Egypt, in the time of the Oppression, we find on the Egyptian monuments no record of Bible miracles; that was not to be expected—kings do not report their disasters. But the whole colour of the Genesis story agrees admirably with that of Egypt at this time, and Egyptian scholars speak of it with wonder. We find pictures and accounts of slaves with Hebrew features, and working at brick-making as the Hebrews worked. We know just who was the king of the Oppression, this great Rameses II., whose

body was found last year, and is now shown to the traveller in the Bulak Museum. Only lately has any systematic exploration been made in the region where the Hebrews lived. During the present year an expedition was sent from England to search for records of this region; and the first thing done was to discover Pithom, one of the two store cities which the Bible tells us the children of Israel built. The city was previously unknown, but it was found bearing the name of Pithom on an inscription; and the chief buildings were great brick storehouses, without windows or doors, in which grain was to be preserved for use in war or famine. But the Egyptians had no historical tastes. They have left us much to illustrate habits and customs, and only cues to their history. Their annals fail us, but their pictures and stories and pious books are full of helps and of illustrations bearing on the Bible accounts of the land and people of the Nile.

The Bible tells us of a strong Israelite kingdom established by David, or extended by him and his son Solomon to the very banks of the Euphrates. But is this credible? What was the mighty empire of Assyria doing all this time? The monuments have answered the question. At just this time the Assyrian empire had suffered a great decline. It was scarcely able to hold its own cities, much less to make any foreign wars. Room was then made for the new Israelite kingdom. But soon after Solomon's death a great king arose in Nineveh, Assur-nazirpal, who unified the Assyrian kingdom and conquered his neighbours, though he did not send his armies as far as Palestine. But his son Shalmaneser tells us, in his own monuments, how he fought with the very kings mentioned in the Bible. He says that in his sixth year he fought against Ben-hadad, king of Damascus, and that Ahab, king of Israel, sent two thousand chariots and ten thousand infantry to help Ben-hadad. He says that twelve years later he again attacked the king of Damascus, who was now Hazael, and who was helped by Jehu, son of Omri. Here Hazael succeeds Ben-hadad, and Jehu succeeds Ahab, precisely as the Old Testament tells us; although Shalmaneser made an error as to Jehu's parentage, Omri was not his father, but the founder of Ahab's dynasty.

From this time nearly every king of Israel and Judah is mentioned in the annals of the Assyrian kings. One of these is Hezekiah. Sennacherib's own story adds much of interest to the Bible account. The Bible says that Sennacherib was at Lachish while Jerusalem was invested. We have an actual picture preserved, made by order of the Assyrian king, of his victory at Lachish. He does not claim to have captured Jerusalem, but only that he received tribute. The Bible says that Hezekiah gave him thirty talents of gold and three hundred talents of silver. Sennacherib, in his own account, says it was thirty talents of gold and eight hundred of silver. But there were two sorts of silver talents, a large talent and a small talent; and eight hundred of one is just equal to three hundred of the other, so that the two accounts tally to a shekel.

In two cases in the Bible story of the kings it has seemed like a plain mistake that Babylon is mentioned instead of Nineveh. How could Hezekiah have sent ambassadors with presents to Merodach-baladan, king at Babylon, while Nineveh was the capital? The monuments solve the riddle. They tell the whole story of the revolt of Merodach-baladan at Babylon against the king at Nineveh. The embassy sent to the rebel was a great political

blunder, and Isaiah was right in rebuking it. The other case of difficulty is where the Bible tells us that Manasseh was taken captive by the king of Assyria and carried to Babylon. The annals of Esar-haddon are very imperfect, but they mention Manasseh as a tributary king, and we learn from them that he [Esar-haddon] was the only king of Assyria who held his court at Babylon. The Bible is confirmed on both these points.

Before passing from the monuments of Assyria to those of Babylon, we may recall briefly the now well-known Moabite stone, with its remarkable confirmation of the Bible story. The Bible tells us that after the death of Ahab, and the accession of Jehoram, Mesha, king of Moab, rebelled. There was discovered, ten years ago, in Dibon, the capital of Moab, a stone column on which this very Mesha, otherwise unknown, had given an account, engraved nearly nine hundred years before Christ, of the success of his rebellion. In a long story, which reads like a chapter of the Bible, he tells of his victories, and how he captured the cities of Israel by the help of his god Chemosh.

The scene of the stories of the book of Daniel is laid in Babylon during the time of the later empire, which had its seat there. No book has been so severely assailed by destructive criticism. Those who reject it agree in assigning its date to a very late period—that of Antiochus Epiphanes, about two centuries before Christ. It was almost impossible, until within a very few years, to make any conclusive reply to these critics, especially as the book of Daniel has reached us with what is probably not a very pure text. It is written in two different languages, of which one, the Chaldee, is perhaps a translation of an original, lost Hebrew. Very likely we owe to this late translator the Greek name, which cannot be denied, of the musical instruments. But what is of vastly more importance than the verbal alterations, or errors of translation, or transcription, the monuments prove to us conclusively that the whole colour and atmosphere of the historical chapters of Daniel are genuine Babylonian. Such a book could not have been written three or four hundred years later, when the civilization of Babylon had perished. There was no antiquarian learning of the day which could have drawn a true picture of the Babylonian empire at a period as far removed from that of Antiochus as we are from that of Luther, and separated from it by the overthrow of the Babylonian by the Persian power, or the overthrow of the Persian in its turn by the alien Greek. One only needs to compare Daniel with the apocryphal book of Judith, one true to the life of the Babylonian empire and the other utterly false to it, to discover the contrast between an authentic account and the pious novelette full of historical absurdities and incongruities, whose scene is laid in a previous age.

The chief of all the objections to the book of Daniel is that it says that the lost king of Babylon was Belshazzar, and that he was killed at the capture of the city. But all Greek historians agree that the last king of Babylon was Nabonidus, and that he was not killed. Indeed, he was not in Babylon at all when it was captured, but with the army in Borsippa, and lived for some time after. Greek historians mention no Belshazzar. The contradiction was absolute, and could not be explained. But the monuments have now been recovered, and give us abundant proof that both are right. They tell us that there was a king Belshazzar as well as a king Nabonidus. He was son of Nabonidus, and was for three years associated with his father on

his throne. There is extant a prayer of Nabonidus in which he beseeches the gods to bless his son Belshazzar. We are told on inscriptions very lately discovered, that in previous years Nabonidus had remained at home, and sent his son Belshazzar to command the army in the field, but that in this last year he took the army himself, and left his son in command at Babylon. And this explains another curious fact. There have been found the records, thousands of them, on little clay tablets, kept for over a century in the office of the recorder of deeds in Babylon. Out of one hundred and sixteen years there is not one lacking in which from one to thirty deeds have not been found recorded, all dated. We find one, just one, dated in the third year of King Belshazzar. His first two years are credited to his father, with whom he reigned, while in this third year he was in Babylon alone. And the third year of Belshazzar is the only one mentioned in Daniel. We can now understand why Belshazzar promised to make Daniel the "third ruler in the kingdom." He could not make him the second, as he was only second himself. The difficulty is more than removed.

We are told in Daniel that Babylon was captured on the night of a great feast to the idol gods, at which the wives and concubines joined in a wild revelry. But the women were not in the habit of feasting with men—how is this? An account, by Cyrus himself, of his capture of Babylon, was dug up only three or four years ago. In it he declares that Babylon was captured "without fighting," on the fourteenth day of the month Tammuz. Now the month Tammuz was named in honour of the god Tammuz, the Babylonian Adonis, who married their Venus, or Ishtar; and the fourteenth of Tammuz was the regular time to celebrate their union with lascivious orgies. On this day, of all others, the women took part in the horrible rites; and it was in this feast of king, princes, wives, and concubines that Babylon was taken and Belshazzar slain. The Bible is here fully and wonderfully corroborated. How could a writer three hundred and fifty years later know all this?

These are but specimens selected from many of the abundant and constant corroboration which the monuments give to the historical accounts of the Bible. I do not mean to say that they have yet solved all difficulties, nor that have not raised any difficulties of their own. But the difficulties that remain are chiefly chronological or verbal, like the dates in a king's reign; or the apparent substitution of "Darius" for *Gobryas*, and of "Ahasuerus" (Xerxes) for *Artaxerxes* in Daniel. Such errors are liable to occur, and need give us no concern. The essential fact is proved beyond cavil, that the historical parts of the Old Testament are proved by contemporaneous records just dug up and translated in our generation to be substantially true. We find no record of miracles, and we should expect none, for they belong to Hebrew history or private life. Nor do we find confirmation, only illustration, of the Bible account of the Creation and the Deluge. The old Babylonian tales of these beginnings of things, as I have said, antedating history, are of the highest interest to the Bible student, but are quite apart from my present purpose, which is satisfied with the plain annals of kings, without entering the mythology of these old nations whose gross polytheism is the most instructive contrast to the pure monotheism of the Hebrews which, more emphatically even in its cosmogony than in its history, offers to human worship only one God, Creator and Preserver of all things, one God holy and merciful, such a

God as our nineteenth-century culture need not be ashamed to worship as he was worshipped by Moses and Abraham.

Foreign Department.

TURKEY.—Dr. Isaac G. Bliss and his wife reached Constantinople in safety early in January, but not without some experience of the perils of travelling, as will be seen from his letter written on the steamer Achilles, on the sea of Marmora, Jan. 2d. He says:

We arrived at Marseilles on the 22d of December, and went on board the French steamer Tigre, which sailed the same evening. For two days we had delightful weather and a calm sea. After leaving Sicily the wind blew very hard and grew in violence until we reached the town and island of Syra on Thursday. Remaining there twenty-four hours we reached Smyrna on Friday evening and left there Saturday at eight A.M. The storm had abated very little, but no one was disposed to look on our starting as unwise. The wind and rain and mist were on us at intervals to our great inconvenience. About half-past seven, P.M., as we were approaching the mouth of the Dardanelles (the pilot being sick and the captain being in the cabin for a moment), our steamer going at full speed went ashore. Some mistake as to the lighthouses was the cause. The vessel went into the sand with a power which of course gave her a firm deep bed, and no reversing of the engines availed to get her off. Signals of distress were hoisted, but even if they had been seen the storm was too severe to warrant any expectation of receiving help that night. Help came the next day, but it was of no avail. For four long days we remained on board suffering from cold and anxiety, although we were not at any time in immediate danger from the violent storm. This morning, the wind and current having diminished, we were transferred to this Austrian steamer, and are now hoping to reach home to-morrow morning. This much I thought might interest you and I give it, with thanks to the great Father, who has protected and saved us, to whom be all glory and praise.

JAPAN.—Recent letters from Mr. Loomis contain various matters of interest relating to the Coreans. Another convert was baptized in Tokio, December 16th. A prominent man, who is soon to start a government paper in Corea, is in Tokio studying Christianity, and proposes to send his son, a bright lad of thirteen years, to the United States to be educated. Mr. Loomis says:

This is one result of the embassy's visit to America. Until this time the Coreans have supposed the Chinese and Japanese to be the most enlightened people on the earth, and they have sent their youth here for an education. Now they see their mistake, and there will be many going to America. This boy was in a Japanese school, but he is to be placed in a mission school at once, and will remain there until arrangements are made for him in the United States.

And still more wonderful; the Corean commissioner, Kim-Oh-Kim, has asked me to find a place in America for his brother and two others who are to be sent there by the Corean government. Only a few months ago, this man declined to assist the young Coreans who became Christians, and reproached them severely. But lately he sent for them and restored their allowance, with no reservation, but with cordial approval of their course. Both are now in a Christian school.

Mr. Loomis also says:

The week of prayer is being observed with great interest. Both among natives and foreigners a good work is going on. The pastor of the native church across the street reports, that he received some applications for admission to the church every Sabbath last year. At the Seaman's Mission there have been seventeen conversions during the last three weeks. The prospects everywhere are more encouraging than a year ago.

HONOLULU.—Mr. Bingham writes, that in August last he began a work to which he has long been looking forward—the translation of the Old Testament into the language of the Gilbert Islands. He commenced with the Psalms, translating from the original. He says:

I average about ten verses a-day, being employed between two and three hours, more than which my strength of body and eyes does not allow. If life and strength are spared, I shall hope to see the Book of Psalms ready for the press before the close of 1884.

PERSIA.—Mr. Whipple writes, December 28th:

The day before I expected to start for Teheran and Hamadan, our baby-boy was so ill that the doctor advised me to defer my departure for a few days. He was cutting teeth and had been poorly for two weeks; but symptoms of tubercular meningitis appeared, and at noon on Saturday, December 1st, the poor little sufferer breathed his last. This is the second dear child we have been called on to give up since we returned to Persia. A few days later Dr. Holmes was taken down with acute rheumatism, and he has been suffering intensely and as helpless as a child. Some one must be with him constantly day and night; and as there are but two besides myself who are able to render any assistance, it did not seem to be possible or right for me to leave him. It is now too late for me to make my journey to Hamadan, but I trust that nothing will occur to prevent my going in the spring.

A CHRISTIAN COREAN'S APPEAL.

YOKOHAMA, December 13, 1883.

I, Rijutei, a servant of Jesus Christ, send salutation to the brethren and sisters of the churches in America.

By the power of faith and truth I received great blessing of the Lord, and my happiness is unlimited, since by your prayers and supplications we are able to keep our faith firmly and are not moved by Satan: we ascribe praise and glory to the Lord. Tens of thousands of the people in our country are still ignorant of the way of the true God and live as heathen. They have not yet received the saving grace of the Lord.

In this day of the propagation of the gospel our country is unfortunately situated in an obscure corner of the globe, where it has not enjoyed the blessings of Christianity. Therefore I am translating the Bible into the Corean language in order to make it a means of extending the gospel: for the success of this work I am praying day and night. The Gospel of Mark is nearly completed. Five of my countrymen are of the same mind with me. They have been baptized already. There are many more who receive the teachings of the Bible gladly, and the number of those whom we expect to become Christians increases daily. During the past seventy or eighty years the French missionaries have been secretly propagating their doctrines in Corea. The government strictly prohibited their religion, and the converts were put to death without distinction of age or sex, but they held to their faith and died triumphantly. Those who have been thus executed are more than 100,000. Although these persons were mistaken in understanding the teachings of the Lord, their faith is praiseworthy, and it shows that the people are ready to receive the gospel. The priests also were often persecuted, but they heeded not the dangers. At present the government has opened the country to foreign intercourse, and is trying hard to improve the condition of the people; consequently it is more lenient towards the Christian religion, and although it has not permitted it openly, it does not seek to persecute Christians.

Recently a Chinese Christian named Wan Sok Chak presented a copy of the New Testament to our king, but the government interfered and it was not accepted. The king was very much displeased, and the affair is now a subject of great discussion. At first we must expect difficulties; but it will only clear up the way, and I think this is the golden opportunity for introducing the gospel into Corea.

Your country is well known to us as a Christian land; but if you do not send the gospel to us I am afraid other nations will hasten to send their teachers, and I fear that such teachings are not in accordance with the will of the Lord.

Although I am a man of no influence I will do my utmost to aid such missionaries as you may send. I beg most earnestly that you will send some one to Japan at once who can consult with those who are labouring here, and prepare himself for the work. This, I think, is the best and safest plan.

I beseech you to give a careful consideration to these words of mine, and if my request is granted my joy will be unbounched.

A servant of Christ, RIJUTEI.

To the brethren and sisters of the churches
in the United States.

KAWASHIMA.

The following account of his life is given by Kawashima, who has been engaged as a colporteur in the province of Kisin, Japan:

"I first heard the doctrines of Christianity when I was a student in Tokio, eight years ago. On returning to my native country I wished to hear more of this religion, but there was no opportunity to do so, and my life was all in vain; but visiting Osaka often on business, I always went to hear preaching and was very glad.

"About four years ago I went to Imabari, and was rejoiced to find a church and preaching of

the gospel every Sabbath. This was just the place I wanted, and I thought it was the special mercy of God that had brought me hither. Then I engaged in the study of the Bible and some tracts, and also made inquiries as to their meaning.

"On my return home I called together the friends and neighbours and told them what I had heard. My wife helped me in this work, and the people were very glad to receive such instruction, and asked me to get some preacher to come and explain more fully the way of salvation.

"I then wrote to Rev. Mr. Hail, of Osaka, who came and preached to the people. Soon after this some priests and law students reviled me, and said, 'You must leave this place where you have brought so much trouble.' They also drew up a paper for all the people to sign, in which it was agreed that they would not open their houses or in any way tolerate the preaching of Christianity. But I remembered the words of Peter, that we ought to obey God rather than men, and so exercised patience and tried to live honestly. I also prayed to God for wisdom to understand and help to teach his holy will.

"In February last I was baptized, and in May following my wife and children also. There are now fifteen persons who are willing to study the Bible, and I am very glad that Christianity is spreading in this country. Evil cannot conquer the good. Pray that this religion may continue to spread in this region."

This good work has grown, and already a considerable number of those who meet to study the Bible have become Christians. H. LOOMIS.

TODA TADATSU.

Mr. Loomis sends the following narrative for publication in the *Record*:

A few weeks ago I made a trip across the bay of Yokohama and was accompanied by Rev. Toda Tadatsu, whose faithful preaching and earnest spirit made a deep impression everywhere. So impressive was his manner and so apt were his illustrations that even the heathen applauded him during his speaking, and seemed to hang with delight upon his words. There was no effort at display, but only a clear and forcible presentation of the doctrines of salvation by faith in Christ, accompanied by an apparent love for his work and love for souls.

Being so much pleased with his spirit and power, I asked him for his history, and as we returned on the steamer he gave it to me thus:

"I was born in the province of Musashi. My father was a Samurai named Midzutani, and when I was nine years of age I was adopted by a chief of the Samurai, named Toda, whose home was at Utsunemiza. From a child I was very fond of fighting. My father was a skillful warrior, and a teacher of the use of the sword, spear, and bow, and I learned these arts from him; but when I was fifteen years old I thought it is not good to know how to fight only, but it is better to learn to read also. Then I entered the school of a Confucian teacher, and was instructed in those doctrines. Soon after I heard about foreign science and art, and I desired to learn the English language. A friend who had been in Tokio undertook to teach me, but it was of little profit, and I resolved to go to Tokio myself and learn more."

"But while I wanted to learn the foreign language and science, I still, in my ignorance, hated the foreigners. At the same time I thought about religion, and said to myself, 'Is there any religion in Europe and America?' I heard that Christianity prevailed in those countries, and I was anxious to know its doctrines, but I knew of no one who could teach me. While I was seeking some book on this subject, I obtained at a shop in Tokio a copy of the New Testament and read it very often, but did not fully understand it. I could comprehend the doctrines of Christian morality, but did not see that salvation was not of works but of faith. Then I went to another place and procured a copy of 'The Book and its Story,' which I also read; but having no copy of the Old Testament did not understand it all.

"At this time I went to Tsukiji every day to hear the explanation of the gospel by Rev. Mr. Carrothers and Thompson. Yet my mind was in doubt, as I did not know which doctrine was the best. I had heard about the Greek, the Catholic, and the Protestant sects, and I wished to adopt the true system, and so I went to all three to hear and judge for myself. I called upon Father Nicolai and asked him to tell me about the Greek Church. We talked about their history, but I did not like their pictures and candles. I had also heard a Japanese preacher, who belonged to this sect, say that he did not like to confess to the priest. I was of the same mind and did not go there any more. Then I went with a friend to a Catholic priest, and when we began to discuss about Peter, he said, 'The Catholic is the true church, and the Protestant is false, as it was established by adulterous Martin Luther.' I then said, 'How do you know about Luther's bad conduct? I do not believe it.' He replied, 'You do not know history; and are very ignorant.' I became angry and said, 'Peter is not the ground of the church.' He said, 'Why?' I replied, 'Because Peter means *stone*, not *rock*; and Christ says, "I will establish my church on this rock," not stone. Moreover he was called Satan, and your church is Satan's church. The Protestant is not so. It is built on that rock.' Then the priest said, 'Do you know what is the meaning of Satan?' I said, 'Satan is the name of the prince of devils, and may mean the enemy of God.' Then he said, 'You are quite ignorant of the meaning of Satan, as you know only English. We know Latin, and Satan means *Jama-mono*,' (an obstruction). So I said, 'Yes, and your church will be a *Jama-mono*.' Then he was very angry and said, 'You are Satan, and must go out of my house.' Drawing from his pocket some kind of powder he threw it over me, and with my friend we fled from the place.

"While still ignorant of God's way of peace I wished to become an evangelist; as I thought this religion was very good to make the country civilized. An English gentleman promised to teach me, and I lived with him two years. While he professed to be a Christian he was no help to me in religion. After two years he asked me to join him in business, and assured me that we could make some money. But I did not care to get money and returned to my home. My adopted father had died, and I was in due time married to his daughter. We lived with an uncle of my wife, who was a prince

and owned a large estate. I still desired to preach the gospel, but this uncle hated all Christians, and after I had been baptized my wife and I were compelled to leave his house. I wished to tell him about Christianity, but he hated me so that he would not see my face. But my own father was still living, and when I told him of God's love in Christ he became a true Christian, and was recently baptized by Rev. Mr. Imbrie.

"It is now twelve years since I made a profession of Christianity. At first my faith was very weak, and I did not fully experience the power of God's grace in my heart. But about ten years ago I came to realize more fully the power and blessedness of the gospel, and now I wish to live wholly for the Lord."

This man was licensed to preach eight years ago. He laboured first at Sakara and Omori. After three years there was a church at Sakara of sixty members, and another at Omori of twenty-five. At Ku-ju-ku-ki he baptized twelve more. He has been in Tokio three years, and has now built up two churches; one of eighty-seven members, and another with forty-six. In addition to the care of these churches he is now engaged in the establishment of a Christian boarding-school for boys, where the youth of Japan may be educated in heart as well as in intellect. The most of the funds are contributed by the natives, and no one can realize the value of such an institution in the combat now going on between native heathenism and infidelity (largely imported) on one hand, and the gospel on the other.

This man has given up home, rank, and wealth for the gospel's sake; and counts it a privilege to be a servant of Jesus Christ, and a messenger of salvation to his people. From the first he has given proof of the transforming power of the gospel, and it is by such men as he, and they are not a few, that we are soon to see this land entirely converted.

NEW YORK TO HONGKONG via SUEZ AND BANGKOK.
BY LUTHER H. GULICK.

My voyage, commenced October 31, 1883, and completed December 24th, furnished many facts of interest to a Bible worker. All along the shores of Europe and Asia are Bible depots giving heavenly light, in happy rivalry to the many beacon-lights that now nightly flash upon the mariner from almost all the headlands of the world.

At Gibraltar, under the shadow of the tremendous rock honeycombed for deadly war, and surrounded by crowds of horrid-mouthed cannon, it was helpful to know that the British and Foreign Bible Society actively prosecutes its mission of peace, and that in 1882 there were circulated there, in ten languages, over 1,300 volumes of Scriptures. For many years Gibraltar was the point from whence Scriptures found their way unobserved into imprisoned Spain, helping to plant the seeds of that revolution which at last, in 1868, burst the shackles, and opened the way for that happy work which good Mr. Corfield has just completed in Madrid as British Bible Agent, where he has superintended the publication of not far from a million volumes of Scriptures. As England does not sleep in her rocky fortress, so the church must not rest in her warfare; and

what grand encouragements we have to continue our Bible work in all Europe!

In the gay but superstitious cities of Marseilles and Naples it was pleasant to see the display of Scriptures in depots along the principal thoroughfares of the cities. While passing through the sands of Suez by water—reversing the method of transit of the ancient Israelites, who were happy in being able to pass dry-shod—we were glad to know that provisions are made for furnishing the spiritual manna of God's word to the ignorant, depressed, and fanatical hosts that daily travel through or across this great highway. At Columbo, in Ceylon, the case filled with various Scriptures standing prominently in front of the public library of the city told of Christian efforts more permanently and healthfully fragrant than all the island's "spicy breezes." The first place we sought out among the tropic groves of Singapore was the not very publicly situated British Bible Depository, now under the care of my friend Mr. Haffienden, whose recently created agency extends over all Malaysia. One cannot but rejoice with him in the gloriously romantic and yet painfully faith-demanding work he has in hand for the semi-continents and the multitudinous islands of the East Indies.

It was early morning of December 1st, in the always summer-land of Siam, that we steamed for twenty-five miles up the broad and tortuous Menam River to the capital city of Bangkok. The low banks on either hand, only just overtopping the generous flood, are heavily clothed with palms of diverse kinds, that seemed to wave their dreamy welcomes as we glided past. Mingled with the feathery palms are forests of mangrove, mango, mangosteen, tamarind, bread-fruit, durian, the true and bastard banyan, the sacred poh, and very many other trees and plants, and innumerable and often gigantic vines, often tangled together in the densest of jungles. Many canals, branching from the river, form avenues through which the skilful paddlers propel their outriggerless canoes, and along which the semi-aquatic inhabitants erect their bamboo floored and sided and palm-thatched houses, on posts six to eight feet high—houses on stilts. Bangkok itself, on both sides of the river for seven or eight miles, is but a partially-cleared jungle. Boats and canoes are the principal vehicles for locomotion, save along one broad, recently made road. Both banks of the river are lined for miles with unique houses built on rafts and scows and moored to the shore. Occasionally the huge roof of some Buddhist temple looms above the sea of green, in connection with which are many beautiful spire-shaped pagodas. Toward the northern limits of the larger Bangkok, on the eastern side of the river and within the walled city of Bangkok proper, are the many large green and yellow tiled roofs of gorgeous temples and palaces, with their pagodas separate and attached, all which go to form the palace and its surroundings. Here the youthful king, who has shown many manly and intelligent tendencies, is housed in extremest Oriental splendour with his degrading harem of hundreds. Too enlightened to be an unquestioning Buddhist, he has not the power to burst the meshes of superstition and sensuality; and his people, without his intelligence, are content in their degraded ignorance.

It is now more than fifty years since Gutzlaff, from Germany, and Abeel, the American Board's missionary of sainted memory, and Jones, the de-

voted Baptist pioneer, commenced missionary work in Bangkok, and yet the results have, in an ordinary estimate, been small. The Baptists and the Presbyterians are the only Protestant bodies now working in Siam; the first looking after the Chinese, who number several hundred thousand, and the latter for the seven or eight millions of Siamese proper. But numbers are not the only measure of success. The life of such a man as Dr. Dean, of the Baptist mission, who will next year have completed half a century since commencing missionary work, and who, though all alone in life, continues with unabated faith and zeal, is of itself a grand and inspiriting success, and foretells a final triumph in Siam. Mrs. Smith also, formerly of the Baptist mission, but now, with her husband, self-supporting, and who has seen thirty-five missionary years; and Mrs. Bradley, formerly of the American Missionary Association, who has not once left Siam since her first arrival there thirty-three years ago, and who supports herself and family carrying on the printing work her good husband had long prosecuted, both tell of what women have done, are doing, and will continue to do, till Siam is evangelized, impossible as that now seems.

The Scriptures have been long translated, and have had wide circulation in the Siamese language. Dr. Jones first brought out the complete New Testament more than thirty years ago. Several years later Dr. Mattoon, of the Presbyterian Mission, published another version of the New Testament for the American Bible Society; and in 1883 the Rev. Dr. McDonald, of the same Mission, completed the publication of a new edition for our Society, revised by himself, in a fine substantial volume. The books of the Old Testament (all but the two Chronicles) have also been translated by different men, but mainly by Dr. Bradley, and have been published at the expense of the American Bible Society at various times and in various styles. A new and complete edition is now being brought out, revised by Dr. McDonald, uniform with the above-mentioned new edition of the New Testament. Such faithful diffusion of God's word, with the accompanying teachings, must in due time bear fruit. It is only necessary that the church do not faint though she wait long. Fresh efforts are being made in Siam to induce the people to buy the word.

In Hongkong, and the regions around, Mr. Taylor has done good work for the American Bible Society during the last nine months. In the neighbouring city of Canton all missionary work is just now prosecuted with great difficulty owing to the political excitements. The missionaries feel in no immediate personal danger, but they are obliged in large degree to suspend their itinerations and their general evangelistic labours. It is difficult to forecast with confidence the course of events, but it is refreshing to see the unwavering belief of the missionary brethren that all these confusions and apparent reverses will but prove to be steps for the opening of China to the gospel as never before—that the Red Sea will part and God be glorified.

THE BIBLE IN CHINA.

FROM AN ADDRESS DELIVERED BY MR. JOHN THORNE
BEFORE THE MIDDLETOWN (CONN.) BIBLE SOCIETY.

In the more rural parts and mountainous districts of China, away from town influences, it is rarely the case that more than one out of

thirty can read; therefore the generally received idea, "that almost every one in China can read and write," cannot be entertained at the present day. The reason why so few are now proficient is doubtless owing to the terrible civil wars already alluded to; these have, within this generation, almost depopulated some provinces. The boys who then escaped with life had little or no schooling—but like *Topsy* they "grewed up"—and are now the ignorant men of the present age.

There is another and different class that the colporteur has to come in contact with, that is the tradesmen of China, who are mostly intelligent Cantonese. These, when found in the north of China—for the Cantonese have wares and agencies in almost all the China market towns—are generally tolerant, if not altogether indifferent, concerning the Bible distribution. The Canton-man smiles or he frowns as the colporteur passes by offering a book. If he don't care to buy, the whim sometimes takes him to put on a repulsive look and repellent manner, as the visitor respectfully holds up a book for his inspection. Yet it has been generally noticed that if one storekeeper sets the good example by taking the Bible, others will in turn buy; and so, after all, the Canton store-keeper, especially in towns where the foreigner and his Bible rarely appear, becomes usually a holder of the Book.

But the great bulk of the purchasers of the gospel come before the colporteur as he stands and lifts up his voice in the market places, the temple courts, the city gates, or it may be on the very boards of the city theatre! The actors in gorgeous dresses are no longer attracting audiences which fill the public square; and to the front of a flowery-painted proscenium the man of God is led, and soon the street is full of people. The same kind of an audience before had gathered there, but with what different motives! In front and around him the crowd is swelling in rapidly increasing half circles. If his speech is acceptable, and hands are extended for the book, then distribution becomes active, amid the good humour of the crowd. Country or market people, and visitors to town, roughs, beggars, and boys, are all fully represented. Residents too, who are house and property owners; well-to-do people and their families—their kith and kin—the great moving, stirring, life-blood of the nation, representing truly as it should the hope of something better and beyond the wear and tear of mere animal existence. These all come in turn before the colporteur, and as he views the ever-changing shadowy and sunny sea of upturned faces, he cannot but feel as the gospel of good news is held aloft—"the word" that makes men free indeed—that there is a power not his own making for righteousness, and by that power are such audiences swayed, as the glassy ocean is moved to life by the breath of favouring winds.

The native Christian is a great help to the foreign colporteur in his travels by land or water; a messenger for the time being to the magistrate's office with a card and a book or two for the chief officer, showing the reason for the foreigner's coming. He assists in making large distributions; he carries in a basket the stock of books in reserve from the boat or inn, and too he brings quickly on the scene of action a fresh supply when needed; and by his

intimate knowledge of the Tu-Hwa or local speech, is a check to the rude revilings of the rabble.

Greatness is sometimes thrust upon the colporteur by the civil and military magistrates—when they are sticklers for the letter of the treaty—in the shape of a police guard and posse of soldiers. But both police and soldier or "brave" will side at a pinch with the people, and naturally too, for they are of the people. When law and order reign these guardians of the peace are also co-workers in the Bible distribution. As volunteers for the time being under the banner of Christ they now follow their new leader, and carry and dispose of copies of the Gospels to all applicants—in the shops, streets, and dwelling-houses. They are quick at a bargain and counting cash, and also do not hesitate to rap unruly urchins on the head with the official wand, when occasion requires some show of brief authority.

The military guard may have the figured-in-silk five-claw dragon of the Celestial empire, accompanied by bold military characters or writings formed in circles—like bull's eyes of the targets—on breast and back of their blue, yellow, red, or green jackets; this, with the brave show of bag breeches, shiny boots, and straw mushroom-like hats, with a spreading circle of red silk fringe or tassel issuing from the apex, presents a combination which is rarely or never seen in any military system outside of China.

But the colporteur—a daily worker in the field—declines all such legalized protection as being foreign to the spirit of missions. Where his visits are known to be for good and not for evil, the people of the country—who are quick to discover all this—become as a rule quiet and most respectful in their behaviour and intercourse. But, it may be added, only so when let alone by the authorities, some of whom—non-sticklers for treaties—are only too officiously official.

Sometimes when entering a town or city never before visited by a foreigner, where the stranger is viewed with something of that "Pacific slope" animosity we have sometimes shown to John Chinaman, then the scenery and surroundings seem to assume a new phase, mocking you with a semblance of familiarity yet bedecked as if for solemn festival. Your blood curdles in your veins as you surmise it is possibly a sacrificial ceremony to which you are invited, and you yourself the victim! Your sixty or eighty books are held with a tight grip in the bend of the arm; you have, if the sun is out and hot, an umbrella raised over a pith hat. A perspiring forehead; a limp collar; but it is hoped, a firm tread, as if you were coming home from and receiving all the honours of a victory! You have left behind you the comfortable boat or roadside inn, at the bank of the river outside the gates, or in the suburbs of the city, and now you step out, amid the yells and derisive laughter, mockings and insults, of a largely increasing crowd of all sorts and conditions of men. The ground whereon you tread was only a few moments ago—as you may have noted when passing through the gate—the abiding place of a couple of sleepy dogs; of the peanut man and his stall; and of the vender of bean curd. It was also the thoroughfare of water coolies, who with their dripping buckets make slippery walks on the stone flagged ways.

The scene again changes; the ceremony commences with the grotesque pastimes of the "street arabs"—those ubiquitous little half-clad and wholly saucy fellows, who are at home in every part of the world. They skirmish with the older boys, who now throw the younger ones against you in the hope of seeing you slip on the paved way and come to grief. The youngsters strike against your leg, but you stride along firmly, on other thoughts intent, though there may be a grim sense of humour still left, as you see them fall sprawling in heaps at your feet. Then pigs are driven between your legs; hens and chickens which never flew before are now wildly darting through the air, and striking you at all angles. As a low swinging sign-board catches your umbrella, a hand behind thumps you in the small of the back, and the shells of peanuts or the peel of an orange are flung squarely in your face! All these in less time than it takes to tell you.

The flesh is weak, and your heart may be expected to sink within you. But the spirit is still willing and overcomes the flesh, with the world and the devil. Indeed you must have still a steady eye, a quiet undaunted behaviour. You change your books from arm to arm as the weight tires you, and at the risk of having many snatched from you in the transit. The umbrella is again raised to ward off the blistering heat of the sun. And with the now rising, wolfish cry of "Foreign Devil" dinning in your ears, there comes a hungry expectant look in the faces of all, eagerly scanning you from head to foot. The climax appears to be reached. Your sensations fluttering a little in your breast are that you have come to that city on purpose for their delectation; to be served up as though for another Roman holiday.

With a possible loss of hat and half your books, a feeling of bruised bones, and general unselement of body, you, if fortunate, espay a block of wood or stone in an open space lying. It is probably a butcher's block, which seems just the thing in your eyes, and too in the eyes of your hungry neighbours, but is ordained to be your refuge and place of your deliverance. It offers both standing room and safety. It would never do to be kept long on the same level with a boisterous crowd, without an opportunity of showing yourself head and shoulders above them, so that they can all see and hear you. Therefore with this or any such vantage ground gained you rise in another moment, showing yourself in plain sight. You are now in position to tell them about yourself and your mission. The crowd will quickly take your measure! And woe unto you then, if you are not at ease with yourself, at peace with your God, and satisfied with your environment. They still look upon you as a devil, but as a devil that has not come to lay his head upon the block.

Their wolfish passions and hungry expectancy now give place to a respectful obedience to the wishes of the stranger visitor. The calm utterance of a few brief words which they can clearly comprehend, to the import that they must behave themselves, and not bring disgrace and dishonour upon their city and their families; the plain exhibition above their heads of the word of God; the Book, its characters, and meaning being shown to full view; and more than all this, does the mention of the Saviour's

loved name and his mission on earth still the people, and change a mischief-making multitude into a quiet, orderly, and attentive assemblage. With God for us who can be against us?

Such are not isolated scenes in a colporteur's or missionary's life in China, but are happening any day in the battle front with Satan's hosts on every mission field. And that glorious intelligence, the living presence of the Captain of our salvation, is under the Holy Spirit's teachings the earnest in every Christian heart, that the victory is already assured, and—though we may be blind to see it—is already ours.

Domestic Department.

EXTRACTS FROM MONTHLY REPORTS OF DISTRICT SUPERINTENDENTS.

CALIFORNIA AND NEVADA.

Your District Superintendent was cordially received at all points visited, and clergymen of all denominations gave their heartiest co-operation. During the month I visited Pomona, Orange, Tustin City, Santa Ana, and Florence University of Southern California, and attended two union meetings in Los Angeles.

The following comprises the work of the three colporteurs labouring in California for the American Bible Society during the month: number of families visited, 1,300; number of families found destitute, 203; number of families supplied, 131; other individuals supplied, 176; value of books sold, \$205 45; number of miles travelled, 1,180; number of days of service rendered, 85, in Amador, Monterey, Butts, and Sutter Counties, and much of the work was performed in mountainous regions of the counties canvassed.

Two colporteurs in the employ of the California Bible Society accomplished the following work during the month: number of families and individuals visited, 2,387; families found destitute, 544; families supplied, 227; other individuals found destitute and supplied, 265.

The faithful colporteur speaking French, German, Italian, and English, spent forty-seven days during the month, and travelled 244 miles in San Francisco and vicinity.

ILLINOIS AND WESTERN INDIANA.

The auxiliaries' reports for last month are as follows: De Kalb, Du Page, Fayette, Kankakee, Putnam, Scott, and St. Clair Counties. They are all in a pretty good condition financially, and have done more or less in the re-supply of their fields.

KENTUCKY AND TENNESSEE.

The third Sunday of the month I held the annual meeting of the Gibson County Bible Society at Trenton, Tennessee. A union service of the Presbyterians, Cumberland Presbyterians, Methodist Church South, and the Baptists, in the Baptist Church, at 11 o'clock A.M. The contribution was about \$60—one of the most liberal ever made in that town to the Bible cause.

The fourth Sunday, the 23d inst., was spent with the Carroll County Bible Society at Carrollton, Kentucky. This is one of the most reliable auxiliaries in the field. One need not fear the fulfillment of a prophecy as to what this society might do.

The fifth Sunday, the 30th, was spent with the Logan County Bible Society at Russellville, Kentucky. We had a union meeting at the Methodist Episcopal Church South at 11 o'clock, and an adjourned union meeting at the Cumberland Presbyterian Church at 7½ P.M. The American Bible Society made a liberal grant of books to this auxiliary to assist in the canvass of its field. To show an appreciation of this favour, with an unfavourable day and rather small congregations, the contribution to assure the completion of the canvass of the county was \$103 50. I have seldom seen a happier people than they were over the result. The canvass of the following counties has been finished during the month: Woodford and Wolfe, in Kentucky, and Hardin and Henderson, in Tennessee.

NEBRASKA, COLORADO, AND WYOMING.

In this district we are enabled to report progress all along the line. Saline County, Nebraska, to whom the Parent Society has made liberal grants, and who are engaged in making their own canvass, report nearly 600 families visited. This society is well officered and is doing good work. Otoe County Bible Society is the oldest in this district. The American Bible Society has here many loyal friends. Johnson County Bible Society is gradually pushing ahead. Three churches united in the annual meeting, and each of these contributed to the Bible work, viz., Presbyterian, Methodist, and Universalist. In the last of these the annual meeting was held. Mrs. De Long, the pastor, gave hearty support to our work, commending it to her people.

OHIO AND EASTERN INDIANA.

I attended the Salem (Ohio) Auxiliary, and the Coshocton County Society anniversaries this month. The former meeting was of more than ordinary interest. The entire field had been canvassed by Mr. David A. Allen, the venerable president of the auxiliary, and life-long friend of the American Bible Society, whose report was received with much interest.

The Coshocton County Society has explored a part of its field, and expects the coming season to resume the work and complete it.

The Grant County Society, Indiana, has just completed its canvass.

OREGON AND WASHINGTON TERRITORY.

During the month just closing I have visited the Branch Bible Societies in Washington, Marion, Benton, Douglass, and Lane Counties, and have attended and assisted at their anniversaries. I have also preached on the Bible cause every Sabbath morning excepting one.

The donations to the Bible cause for the month amount to \$146 30, and receipts from Branch Societies to \$174 65. Two auxiliary agents report as follows: miles travelled, 630; families visited, 460; families found destitute, 47; destitute families supplied, 30; other destitute persons supplied, 20; amount collected on donations, \$63 35; value of books sold, \$64 55.

TEXAS.

This month I attended the annual meetings of the auxiliaries of the counties of Lamar, Fayette, and Uvalde. At these meetings there was about the usual interest. It is difficult to keep up life and interest in the Bible societies of this field. The churches press their claims so hard and so frequently upon the people for money to build

houses, pay their pastors, and for educational and missionary enterprises, that we have to sandwich in the Bible cause between them. Many seem to forget that the Bible is to the church what rain is to the earth and sunlight is to vegetation. I organized two new auxiliaries at important and distant points—El Paso and Eagle Pass, on the Rio Grande—where great international railroads cross over into the republic of Mexico.

Bless God that with the end of 1883 we have three Bible societies on the Rio Grande—at Laredo, Eagle Pass, and at El Paso—the three gateways into Mexico. May divine light illumine the strange moral darkness that hangs over the valley of the Rio Grande!

COLPORTEURS' EXPERIENCES.

"We have so many changes of weather in this part of the country (Texas), that one is compelled to be careful in travelling over the wild prairies. I have been caught out at night, miles from any human dwelling, and have been obliged to build a fire and bell and hobble out my team for the night, taking the risk of finding them in the morning, and then, without supper, take my blankets and overcoat and make me a temporary bed, committing myself, Bibles and all, to the care of Jesus. I spent one night in that condition, as happy as any I ever passed by myself, and when day dawned left my camp and proceeded to the town I had tried to reach the previous night. Arriving safely there, I learned that a man had been murdered just a week before, within a few steps of the very place where I had been sleeping. So the Lord took care of me."

"Last week's work was the biggest I have done since I have been in the service, I believe. A pretty rough time I had of it, as roads and weather (in West Virginia) were in about the worst condition possible. It was a battle with mud and water, ice and cold, all the time. Twice I was in the water over my waist—once on Christmas eve, and again on Friday night when my mare got into quicksand and water after dark. I had a big load on, and, with my own weight, it was a little too much for her and she got down, letting myself and the books into the water. Fortunately the books were well wrapped and corded tightly together, so that I had them upon the bank before they were much damaged. Part of my baggage was missing, however, and I was in the water over waist-deep for twenty minutes or more, and then lost several dollars' worth of personal effects. My clothes were frozen stiff almost to my neck in a very few minutes after I got out of the water, and I was pretty numb and weak by the time I got to the farm-house a half-mile distant. A hot fire and dry clothes soon made a change, and before midnight I had my load in fair condition for starting next morning, and my ducking was not followed by any bad effects."

WINNEBAGO COUNTY BIBLE SOCIETY, ILL.

In the recent celebration of the anniversary of this auxiliary, union services were held on each side of the river, the people on the west side assembling in the Second Congregational Church, and those on the east side in the Centennial Methodist Episcopal Church.

Among other interesting statements in the secretary's report presented on this occasion, it was said: "In our own county, Rev. C. Foster has been employed, and has, we believe, faithfully canvassed the different towns, visited local agents, held meetings, has supplied destitute families and individuals, and accomplished a good work. Total number of families visited (by Mr. Foster and local agents), 1,002; found destitute, 80; supplied, 65; individuals supplied, 106. Total receipts for 1883, \$929 23, and gross receipts of the auxiliary for the thirty-eight years, from 1844 to 1882, were \$38,120 01."

Addresses were given by Rev. T. R. Strobridge, pastor of the Court Street Methodist Episcopal Church, and by Rev. T. S. Scott, of the Westminster Presbyterian Church; and at the annual business meeting of the society, held shortly after the anniversary, a donation of \$350 was made to the Parent Society.

MAYSVILLE AND MASON CO. BIBLE SOCIETY, KY.

The sixty-first annual meeting of this auxiliary was held in December last, at the First Presbyterian Church of Maysville. The following is an extract from the annual report of the executive committee:

"This society was organized in January, 1823, and this is our sixty-first anniversary. No record exists of its meetings in the first thirty years of its history; during that time, however, it is known that a depository in Maysville was always well furnished with different editions of the Scriptures, and several times during that period the destitute in the county and city were visited and supplied. Since December, 1852, this auxiliary has contributed regularly to aid in the general distribution of the Scriptures, and also to supply several counties in Kentucky, besides several thorough canvasses of this county. This auxiliary has always contributed the funds necessary to supply the destitution in its own field, and we have assured the Parent Society that this shall be done and no call made upon that Society for aid."

The sales at the depository during the year were \$33 50, the donations \$9 50, and books furnished to colporteurs for distribution, \$102 02.

During the exercises, interesting addresses were made by Rev. A. E. Boring, Elder A. N. Gilbert, and Rev. J. A. Caywood, the last named being now engaged in distributing Bibles in the county.

RHODE ISLAND BIBLE SOCIETY.

The adjourned annual meeting of this long-established society was held October 15th, at the close of a meeting of the board of directors. After the reading of the minutes of the last annual meeting, the report of the trustees for 1882-'3 was read by the president, Prof. Wm. Gammell. The report alluded to the visitation of the State, as commenced by the present agent, Rev. J. P. Root, in December, 1879, and as prosecuted by him to the present time, as substantially completed. Not that every family in Rhode Island is to-day supplied with a copy of the Bible, or even that it is in every house, for there are many families in nearly all our towns that were not here when those towns were visited by the agent, and there are many others that will not accept a Bible from the hands of a Protestant, but there is good reason to believe that

the work of supply has been substantially accomplished as fully as the circumstances, which always attend such a work, would admit.

The report refers to the connection of this local work with the larger work being carried on by the American Bible Society, the great and venerable body that superintends the distribution of the Bible throughout the country, and which adopted the resolution that in the year 1883, it would, so far as practicable, give the Holy Scriptures to the entire population of every State and Territory in the American Union. In furtherance of this great design, the Rhode Island Society engaged to see that this work was done among the population of our own State. Such a work, however, whether here or in any other State or Territory, is no sooner completed than it requires to be done again. In no other civilized country are changes so constantly and so rapidly going on among the population.

The rapid increase of the population of this State—an advance in numbers amounting to 27 per cent. between the years 1870 and 1880—the constant changes which occur in our manufacturing districts, and the peculiar dangers that threaten religion and morality in both city and country, make imperative demands upon Christians for the employment of every possible means to leaven the masses with the gospel of our Lord and Saviour Jesus Christ. While the churches and Sunday schools, and the various missionary and philanthropic societies are doing their beneficent work, an important adjunct to all these is found in the wide and generous circulation of the Bible, the best teacher of Christian truth, and the active source of the highest morality. To bring this inspired word within the reach of every family in the State, however poor; to increase the number of Bible-owners, and hence of Bible-readers; to supply our public institutions of charity and reform, and to sell the marvellously cheap editions of the issues of the American Bible Society in the remotest and most neglected districts, are the aims of the Rhode Island Bible Society.

Summary for past year: Sold by agent, 979 books, value, \$474 42; sold at depositories, \$254 56. About 1,400 volumes have been put in circulation. Income from collections, \$1,372 20; from dividends, \$120. Cash received, \$2,221 18. There was paid over in June, in account with the American Bible Society, \$600.

SOUTH CAROLINA CONFERENCE, M. E. CHURCH, SOUTH.

FROM REPORT OF COMMITTEE ON THE BIBLE CAUSE.

From long and close observation of the workings of the American Bible Society, we are satisfied that our course hitherto in making it the almoner of our charities in this line of benevolence is wise, and we are prepared, as a Conference, to pledge ourselves to renewed fidelity to this grand organization. Therefore,

Resolved, 1st. That we renew our former pledges to the American Bible Society, and our devotion to the great work of Bible distribution.

Resolved, 2d. That we will welcome the agents of this Society to our several fields of labour, and co-operate with them by our influence and effort in their godly work.

WM. MARTIN, *Chairman.*

THERE has seldom or ever been a time when a careful and prayerful study of the word of God was more required, and this more especially on the part of the young, than at this moment. Forms of error are rife; a testing time has come; and when the Bible is assailed, exhausted of all vital energy, reduced to a very skeleton in the process of rationalistic refinement, or ground to powder and scattered to the winds on the threshing-floor of a cruel atheism, let your appeal to the spoiler be this: "What will you give us in return for this book? We cannot do without it. Whatever you may do to others, you will at least spare us our Bible; for when we felt the weary burden of sin, it lightened us of that; when we were in darkness, it brought us light; when we were in sorrow, it brought us comfort; when we were bereaved, it stood our constant sympathizing friend; and whatever you may say you must not ask us to belie and outrage our own consciousness; we cannot disown our own experience, and we must still be permitted, notwithstanding all the imperfections you allege against the Bible, to prefer it as a guide rather than to be without one; to prefer a God to no God, a Saviour to no Saviour, immortality to annihilation, the light of coming glory to the eternal darkness of the grave. We will rather link our destiny to the hopes of the Bible; and if these shall be realized, as we confidently anticipate they will, the result will be our unspeakable gain; but if not, the anticipation has at least been to us present enjoyment, whilst at the last we cannot fare worse than yourselves. But this we do know; the Bible has been our friend, and we will not part with it till we know of a better, and we cannot but think that if you knew it better you would love it more. At all events, rather ask us to resign any other thing—our property, our life, our all, than belie our own experience, outrage our own consciousness, make shipwreck of our faith, and disown the Bible, which has hitherto been our best friend."—*Alexander Wallace.*

HAD Christ's Gospel been propagated with the same simplicity with which it was originally taught by Christ, it would have been to the unspeakable benefit of mankind.—*Lord Bolingbroke.*

Bible Society Record.

NEW YORK, FEBRUARY 21, 1884



BIBLE HOUSE, ASTOR PLACE.

AMERICAN BIBLE SOCIETY.

The stated meeting of the Board of Managers was held at the Bible House, on Thursday, February 7th, 1884, Frederick S. Winston, Esq., Vice President, in the chair.

Religious services were conducted by Secretary Gilman.

Reports from several of the foreign agents announced the completion of long journeys, Mr. Milne having reached Monte Video, Dec. 24th; Dr. Gulick being at Shanghai, Jan. 1st, and Dr. Bliss at Constantinople, Jan. 5th. Mr. Whipple had been detained at Tabreez and compelled to defer his trip to Teheran, by the sickness and death of his little child and the dangerous illness of Dr. Holmes. The report from Mexico showed that in the year ending Dec. 31st, there had been sent out from the central depot 19,178 volumes, of which 3,410 were Bibles. Letters were also presented from Dr. Trumbull of Valparaiso, congratulating the Society upon the inauguration of its work on the Pacific coast of Bolivia and Peru; from Dr. McDonald, reporting the number of pages of Scripture printed at the Mission press at Bangkok; from George H. Prince, Esq., concerning work in Siberia and the Amoor; and from Mr. Loomis, with cheering intelligence from Japan and Corea.

Grants of books were made by the Board for colportage, and for sale and distribution in the United States, and also in Mexico, Brazil, and other foreign countries, to the value of about \$19,500; funds were granted to the amount of \$1,305 90 for work in Africa, Cuba, and elsewhere.

One Bible society was recognized as an auxiliary in Texas, and one in West Virginia.

The total receipts for January were \$61,158 07; and 104,600 volumes were issued from the Bible House during the month.

DEATH OF PRESIDENT WILLIAMS.

Just as we go to press the sad intelligence reaches us that on Saturday evening, February 16th, S. WELLS WILLIAMS, LL.D., the honoured President of this Society, entered into his rest. A more extended notice of his life and work will be presented in the next issue of the *Record*.

Recent Accessions to the Library of the American Bible Society.

THE MIDDLE KINGDOM. A survey of the Geography, Government, Literature, Social Life, Arts, and History of the Chinese Empire and its Inhabitants. By S. Wells Williams, LL.D. With illustrations and a new map of the Empire. In two volumes. New York. Charles Scribner's Sons, 1883.

Presented by the publishers.

A work so elaborate and valuable merits a more extended notice than these columns allow. It became a standard authority when it was first published in 1848, and in its revised and greatly enlarged form it presents to view the Empire as it appears in its new relations to the outside world. A residence of nearly fifty years in China has given the author rare opportunities of observation and enquiry, and he writes with the fidelity of an eye-witness, the patience of a student, the enthusiasm of a philanthropist, and the hopefulness of a Christian. It is not a record of missionary experiences, but it is written in the hope that the cause of missions may be advanced, and partly for the sake of showing the better traits of the national character of the Chinese, and doing away with certain wrong impressions which are commonly associated with them.

One chapter is devoted to the religion of the Chinese, and another to the work of Christian missions among them, including the translation of the Holy Scriptures which is so essential to the success of all attempts to evangelize the pagan world. The gathering of more than 300 Protestant churches and the enrollment of fourteen thousand converts give one some idea of the foothold which has been gained, and encourage the hope that the next decade of years will witness a large increase of believers in the religion of Jesus Christ.

MISSIONS AND MISSIONARY SOCIETY OF THE METHODIST EPISCOPAL CHURCH. By Rev. J. M. Reid, D.D. 2 vols. New York. Phillips & Hunt, 1879.

Presented by the publishers.

A comprehensive survey of all the mission work of the Methodist Episcopal Church in Africa, South America, China, Norway, Sweden, Denmark, Germany, Switzerland, Italy, Bulgaria, India, Mexico, and Japan, with maps and numerous wood-cuts, and with tables showing the growth of the work, and the annual expenditure on each field from 1833 onwards. It is interesting to notice the frequent references to the American Bible Society, and to the valuable aid received from it in furnishing the Scriptures to the destitute.

AMONG THE ALASKANS. By Julia McNair Wright. Philadelphia. Presbyterian Board of Publication, 1883.

Presented by the publishers.

With maps, illustrations, and a chronology of events in Alaskan missions from 1877 to 1883. One chapter gives a story of the past, and briefly alludes to the interest shown by the Greek church in Christianizing Alaska from 1793 onwards. Larger space is given to more recent mission work under the care of the Presbyterian Church, and to the need of an enlargement of that work in future.

A CRITICAL BIBLIOGRAPHY OF THE GREEK NEW TESTAMENT AS PUBLISHED IN AMERICA. By Isaac H. Hall, A.M., LL.B., Ph.D. With two *fac-simile* illustrations. 8vo. Pp. 83. Philadelphia. Picknick & Co., 1883.

Presented by the author.

Every page bears marks of diligent study and conscientious painstaking. The chronological list contains 150 editions of the entire New Testament and 107 editions of a part only, bearing an American imprint, from 1800 to the present time. The author thinks it a low estimate to say that half a million copies of the New Testament in Greek have been circulated in the United States.

THE EMPHATIC DIAGLOTT, containing the original Greek text of the New Testament, with an interlineary word-for-word English translation; a new emphatic version based on the interlineary translation, together with illustrative and explanatory foot-notes, and a copious selection of references; to the whole of which is added a valuable alphabetical index. By Benjamin Wilson. New York. Fowler & Wells, 1883.

Presented by the publishers.

A work originally copy-righted in 1864, and marked by various peculiarities, some of which appear on the title page. The Greek text is after Griesbach, and below each word is placed its equivalent in English. In the new version the attempt is made to indicate the proper emphasis by the use of capitals and black letter type, on the general plan followed by John Taylor's "Emphatic New Testament" published in London in 1854.

Societies Recognized as Auxiliary,

February, 1884.

With Names and Post Office Addresses of Corresponding Secretaries.
Eagle Pass Bible Society, Texas, L. Y. Hancock, Eagle Pass.
Union Bible Society, West Virginia, A. S. Johnston, Union.

Deceased Members.

Prof. S. Wells Williams, LL.D., President American Bible Society, New Haven, Ct.
Rev. Benjamin W. Stone, D.D., Reading, Pa.
Rev. Simeon North, D.D., LL.D., Clinton, N. Y.
Rev. John J. Walsh, D.D., Amenia, N. Y.
Hon. Thomas Sparrow, Washington, N. C.
Rev. Wooster Parker, Belfast, Maine.
Henry A. Du Bois, M.D., LL.D., New Haven, Ct.
Rev. Seagrove W. Magill, Amherst, Mass.
Mrs. Caroline B. Van Nest, Crawfordsville, Iowa.

Mrs. John T. Brownell, Auburn, N. Y.
Rev. Erastus Benton, Stafford Springs, Ct.
Rev. Damas Brough, North Chatham, N. Y.
Hon. William C. Plunkett, Adams, Mass.
Edward S. Rand, Boston, Mass.
Mrs. Jeremiah S. Lord, Harlem, N. Y.
Dr. James M. Briggs, Mt. Gilead, Ohio.
Heman Langworthy, Middlebury, Vt.
Frederick W. Whittemore, Astoria, N. Y.
Mrs. Jonas Williams, Newburg, N. Y.
Rev. A. S. Cooper, Williston, Vt.
Charles Worth, Cottage City, Mass.
Luman W. Capen, Bloomington, Ill.
Mrs. Elizabeth Dowler, Fremont, Neb.
Mrs. Hannah S. Hough, Colchester, Ct.
Mrs. Catharine H. Edwards, Gouverneur, N. Y.
Mrs. Annie E. Bright, New York.
Mrs. William D. Buck, Scottsville, N. Y.
Mrs. John S. Himrod, Newtown, N. Y.
Mrs. Jane C. Campbell, Cutler, Ill.
Henry Gallen, Albany, N. Y.
Mrs. Maria E. Moore, Providence, R. I.
Chester Goodale, South Egremont, Mass.
Mrs. Mary C. Crane, Kingwood, W. Va.
Mary W. Martin, Willowbrook, N. Y.
John Nisbet Davis, Walkersville, N. C.
Philip H. McOmber, Saratoga Springs, N. Y.
Rev. Joseph M. Ogden, D.D., Chatham, N. J.
Rev. O. P. Matthews, Bloomingburg, N. Y.
Rev. Washington Roosevelt, Pelham, N. Y.
Rev. Levi Johnson, Scotland, Ind.

Summary of District Superintendents' Reports,

For the month of December, 1883.

Number of District Superintendents reporting.....	16
Auxiliaries, Branches, etc., visited.....	119
Anniversaries attended.....	46
New Societies and Committees formed.....	5
Sermons and Addresses delivered for the Bible cause.....	155
Letters sent.....	1,638
Miles travelled on official duty.....	20,162
Donations and subscriptions secured for the Bible cause \$1,989 96	

Summary of Bible Distribution in December by Two Hundred and six Colporteurs and Forty-three County Agents reporting.

	Colport's. Co. Ag'ts.
Days of service.....	8,791 886
Miles travelled	40,479 7,401
Families visited by them.....	49,762 17,488
Families found without a copy of the Scriptures	6,477 1,889
Families supplied by sale or gift.....	4,897 1,115
Destitute individuals supplied in addition.....	3,559 570
Number of books sold.....	21,418 2,028
Value of books sold.....	\$8,595 83 \$1,040 59
Number of books distributed gratuitously.....	6,140 1,430
Value of books distributed gratuitously.....	\$1,459 81 \$325 58
Contributions received.....	\$861 69 \$1,241 76

Summary of Sixty-three Annual Reports of Auxiliary Societies,

Received in January, 1884.

Receipts from sales in twelve months	\$4,626 72
Receipts from collections and donations.....	8,683 10
Paid American Bible Society on book account.....	4,422 87
Paid American Bible Society on donation account.....	1,149 99
Expended on their own fields.....	2,217 78
Value of books donated	1,060 98
Value of stock on hand at date.....	7,623 45
No. of these Auxiliaries reporting general operations	14
Collecting and distributing Agents employed.....	14
Families visited by them.....	12,586
Families found destitute.....	1,571
Destitute families supplied.....	1,278
Destitute individuals supplied in addition.....	473
Sabbath and other schools supplied.....	10

RECEIPTS IN JANUARY, 1884.

FOR GENERAL PURPOSES.

A Friend, Baltimore, Md.	\$50 00
A Friend, Newport, R. I.	3 00
Bassett, R. S., Santa Monica, Cal.	50 00
Benner, Robert, New York	5 00
Clark, George A., Anoka, Minn.	5 00
Cushman, Margaret and Mary F., Newtonville, N. Y.	3 00
Cash, N. Y.	1 00
Cash, N. Y.	1 50
Cash, N. Y.	15 50
Cash, Plattsburgh, N. Y.	7 00
Cash	50
Collections at Little Rock, Ark., through Rev. W. H. Vernon, Dist. Sup't.	53 50
Harman, Wesley, St. Lawrence Co., N. Y.	45 82
Hulbird, Hiram, Chicago, Ill.	5 60
Hills, Clarissa, Windham, N. H.	5 00
Holland, H., Westfield, Mass.	3 00
Johnson, Rev. L. G., Ark.	25
Jay, Mahalah, Richmond, Ind.	5 00
"K," Pennsylvania	20 00
Klyn, Rev. H. G., deceased, Iowa	20 00
Klersterd, Mrs. M. A., Saugerties, N. Y.	30 00
Lyman, Mary L., Rutland, Mass.	30 00
Lemke, August F., Milwaukee, Wis.	35
M'Donald, J. E., Winnsboro, S. C.	1 00
M'Pheters, William, Yorkville, S. C.	50
M'Kay, Neil, Nichols, N. Y.	10 00
Pedro, Joseph H., New York	1 70
Rice, Mrs. E. C., Jasper, Fla.	1 00
Stevenson, W. P., New York	30 00
Small, Samuel, York, Pa.	100 00
Strong, Benjamin, Southbury, Ct.	6 00
Sprout, Mrs. M. W., Allegheny, Pa.	30 00
Schermerhorn, Rev. John W., New York	5 00
Sprunger, J. J., Berne, Ind.	3 00
Winthrop, Hon. R. C., Boston, Mass.	50 00
White, S. S., Wellborn, Fla.	2 00
Whitcomb, Lincoln, Springfield, Vt.	5 00
W. M., New York	10 00
Wheaton, Miss Eliza, New York	5 00
Alexander Campbell Fund	386 75
John Eagleton Fund	30 00
E. J. Hale Fund	165 00
J. Harman Fund	340 00
Rogers Fund	500 00
William Sheerer Fund	525 00
	2,566 87

LEGACIES.

Beech, Martha W., late of Fryeburg, Me.	50 00
Brainerd, Clarissa, late of Middletown, Ct.	4 04
Davis, Mrs. Phebe, late of New Brunswick, N. J.	300 00
Dowd, George M., late of Madison, Ct.	500 00
Earnest, George, late of Baltimore, Md.	17,936 00
Gilchrist, Jammett, late of Lincoln, Ill.	265 00
Hoag, George, late of Nassau, N. Y.	40 00
James, Henry, late of Jackson Co., Ohio	150 00
Lewis, Emeiline, late of Ontario Co., N. Y.	1,223 75
Nesmith, Benjamin, late of Dane Co., Wis.	100 00
Taylor, Nazareth B., late of East Orange, N. J.	1,000 00
Taylor, Elisha, late of Cleveland, Ohio	111 14
Tuttle, Mrs. Lucy E., late of Guilford, Ct.	500 00
	22,179 93

CHURCH COLLECTIONS.

ALABAMA.	
Alabama Conference, Meth. Ep. Ch. South.	9 90
Montgomery, Court St. Meth. Ep. Ch. South.	21 50
ARKANSAS.	
Argenta, Meth. Ep. Ch. South.	2 10
Augusta, Meth. Ep. Ch. South.	8 55
" Pres. Ch.	11 00
Bright Star Circuit, Meth. Ep. Ch. South.	1 00
Gainesville Circuit, Meth. Ep. Ch. South.	1 50
CONNECTICUT.	
Birmingham, Meth. Ep. Ch. Ch.	16 60
Buckland, Cong. Ch.	5 70
Southport, Cong. Ch.	117 00
Trumbull, Cong. Ch. and Soc.	15 42
Westchester, Cong. Ch.	9 63

FLORIDA.	
Jasper, Meth. Ep. Ch. South.	\$4 55
Wellborn, Meth. Ep. Ch. South.	2 00
ILLINOIS.	
Oakville, Pres. Ch.	11 10
KANSAS.	
Alma, First Cong. Ch.	1 20
Hawatha, Cong. Ch.	1 25
MAINE.	
Bath, Central Ch. and Soc.	44 10
MASSACHUSETTS.	
Brookfield, Evang. Cong. Ch.	10 00
Fall River, First Cong. Ch.	87 79
Fitchburg, Calvinistic Cong. Ch.	20 00
North Brookfield, Cong. Ch.	3 00
Spencer, Cong. Ch. and Soc.	14 20
MINNESOTA.	
Kerkhoven, Frank Lake Cong.	5 00
Rochester, Cong. Ch.	4 15
MISSOURI.	
Mexico, Pres. Ch.	10 40
New Florence, Meth. Ep. Ch. South.	6 45
St. Louis, Sab. School Class of Miss Cornelia Marvin. (Christmas Gift)	11 00
NEW JERSEY.	
Newark, North Reformed Ch.	100 00
NEW YORK.	
Aurora, Pres. Ch.	18 93
Bergen, First Cong. Ch.	15 48
Jordan, Meth. Ep. Ch.	1 00
Morrisania, Meth. Ep. Ch.	5 00
New York, Cornell Memorial Meth. Ep. Ch.	6 75
" Holland Ref. Ch.	2 45
" Pilgrim Ch. by Augusta C. M'Kinney.	10 00
Olean, Primary Class, Union S. School.	7 00
Warsaw, Cong. Ch.	11 06
Waterford, First Pres. Ch.	4 57
Yonkers, Central Meth. Ep. Ch.	2 00
OHIO.	
Belden, Cong. Ch.	5 00
Grafton, Cong. Ch.	3 01
PENNSYLVANIA.	
Everett, Meth. Ep. Ch.	5 00
TENNESSEE.	
Central Tenn. Conference, Meth. Ep. Ch.	2 40
West Tennessee Conference, Colored Meth. Ep. Ch. in America.	5 65
TEXAS.	
Austin Conference, Meth. Ep. Ch.	8 10
Southern German Conference, Meth. Ep. Ch.	18 95
West Texas Conference, Meth. Ep. Ch.	7 45
SWEDEN.	
Meth. Ep. Ch. Mississ.	81 02
	676 91
AVAILS OF SALES BY THOSE TO WHOM BOOKS HAVE BEEN GIVEN.	
Henry Bundy, Chicago, Ill.	4 66
Rev. James T. Baker, Columbia, S. C.	3 50
Rev. R. F. Beasley, San Felipe, Texas	5 00
Miss Mary Durbin, Athens Co., Ohio	3 00
Rev. James D. Eaton, Chihuahua, Mexico	20 86
Rev. T. H. Fritz, Cass City, Mich.	1 37
L. P. Haddon, Tampa, Fla.	9 28
Rev. J. L. Lyons, Fla.	11 80
Rev. Chas. Madsen, Sturgeon Bay, Wis.	1 75
Rev. Z. T. Ross, Cold Springs, Texas	3 40
D. Whitehead, Salina, Ks.	18 30
Kansas Central Agency	19 15
Meth. Ep. Ch. Mission in Sweden	91 24
	178 81
AUXILIARY SOCIETIES.	
Credited as Donation.	Credited on Account.
Adair County, Mo.	\$80 00
Appleton City Bible Committee, Mo.	38 75
Alachua County, Fla.	35 00
Adams County, Ill.	47 48
Adams County, Ohio.	17 00
Abbeville County, S. C.	120 00
Berkshire County, Mass.	270 00
Belmont County, Ohio.	55 70
Bergen County, N. J.	35 00
	60 00

	Credited as Donation.	Credited on Account.		Credited as Donation.	Credited on Account.
Bates County, Mo.	\$6 66		Montgomery County, Ks.	\$14 67	
Bremer County, Iowa.	10		Montgomery County, N. Y.	300 00	
Blount County, Tenn.	43 00		Monroe County, W. Va.	23 71	
Brown County, Ill.	31 60		Muscogee County, Ga.	4 70	
Bridgeport Bible Assoc., Ct.	3 79		Milwaukee County, Wis.	24 67	
Buffalo and Erie County, N. Y.	408 56		Monroe County, N. Y.	500 00	
Broome County, N. Y.	139 87		Maine.	250 00	
California.	500 00	794 31	Maryland.	1,000 00	
Chicago, Ill.	411 51		Morrillton, Ark.	68	
Cole County, Mo.	8 65		Northfield, Minn.	2 00	49 05
Carroll County, Ky.	86 65		Nashville, Tenn.	72 30	
Clarke County, Ky.	9 55		New Cambria Welsh, Mo.	20 79	
Cedar Falls, Iowa.	50 00		New Bedford, Mass.	38 84	
Cleveland and Vicinity, Ohio.	131 00		Newberry County, S. C.	45 00	
Crawford County, Ks.	50 00		New Hampshire.	1,326 23	
Chetopa, Ks.	22 90		Otsego County, N. Y.	200 00	
Columbia, S. C.	60 00		Oregon.	400 00	
Cabarras County, N. C.	32 50		Oso, Texas.	7 50	
Charleston, S. C.	300 00		Prosperity, S. C.	25 35	
Cass County, Mich.	15 30		Putnam County, W. Va.	14 05	
Cayuga County, N. Y.	41 53		Pike County, Mo.	27 90	
Cortland County, N. Y.	100 00		Pella, Iowa.	66 40	
Cincinnati Young Men's, Ohio.	300 00		Pittsburg Welsh, Pa.	35 73	
Dakota County, Minn.	22 27	68 43	Perry County, Ill.	50 00	
Decatur County, Ind.	23 00		Peoria County, Ill.	36 50	
Des Moines County, Iowa.	25 25		Pennsylvania.	4,000 00	
Douglas County, Neb.	13 80		Randolph County, Ga.	12 10	24 65
Dawn and Vicinity, Welsh, Mo.	5 00		Ridgeway Welsh, Wis.	37 36	8 64
Delphos, Ohio.	32 25		Radnor Welsh, Ohio.	113 27	1 73
Douglas County, Ill.	34 00		Randolph County, Mo.		9 25
Dane County, Wis.	22 75		Riley County, Ks.		87 83
Eureka Springs, Ark.	11 30		Roanoke County, Va.		76 18
Edgar County, Ill.	39 54		Rock County, Minn.		2 37
Elmore County, Ala.	28 25		Raleigh County, W. Va.		42 78
El Paso and Vicinity, Texas.	50 00		Ronceverte Bible Committee, W. Va.		40 40
Eagle Pass, Texas.	20 50		Rock Island County, Ill.		75 00
Eau Claire County, Wis.	100 00		Racine County, Wis.		1 33
Fayette County, W. Va.	23 13		Somerset County, N. J.	700 00	
Franklin County, Ark.	36 00		Sandusky County, Ohio.	90 00	10 00
Fayette County, Ill.	90 01		Shelby County, Ohio.		80 00
Fremont County, Iowa.	35 00		Summers County, W. Va.		84 00
Fayette County, Texas.	36 10		State Centre and Vicinity, Iowa.		10 78
Fulton and Hamilton County, N. Y.	97 02		Sumter County, Ga.		12 00
Gibson County, Tenn.	77 80		Sewanee County, Fla.		5 05
Green Lake County, Wis.	27 41		Schuylerville, N. Y.		26 67
Grinnell, Iowa.	66 37		Southern California.		351 50
Gascowade County, Mo.	17 60		Sedgwick County, Ks.		69 65
Greenbrier County, W. Va.	79 68		Salem, Ohio.		60 00
Goodhue County, Minn.	99 52		Sharon and Lind Grove, Iowa.		42 00
Hudson Female, N. Y.	60 00	6 50	Troy Female, Ohio.	60 00	73 93
Hanover, Ill.	33 42	41 41	Terrell County, Ga.		18 77
Hancock County, Ohio.	70 17	71 36	Thomas County, Ga.		11 00
Houston County, Ga.	5 00		Union, W. Va.		31 90
Hennepin County, Minn.	125 00		Uvalde County, Texas.		30 30
Heard County, Ga.	11 65		Washington County, Minn.	17 85	48 09
Hamilton County, Tenn.	44 46		Waseca County, Minn.	17 60	28 66
Hudson County, N. J.	5 85		Webster County, Mo.		30 00
Hope, Ark.	18 55		Washington County, N. Y.		92 08
Hawkins County, Tenn.	10 40		Woodruff County, Ark.		7 06
Henderson N. C.	6 25		Washington County, Ohio.		21 19
Huntington, W. Va.	75		Webster County, Iowa.		30 00
Indianapolis Female, Ind.	50 00		Will County, Ill.		75 00
Indiana Bible Assoc. of Friends.	31 50		Winnebago County, Iowa.		63 36
Iroquois County, Ill.	20 00		Wyandot County, Ohio.		50 00
Jefferson County, Iowa.	50 00		Wheeling and Ohio County, W. Va.		100 00
Jackson County, Ark.	10 30		Wauregan Bible Committee, Ct.		2 49
Kankakee County, Ill.	3 00		Warren County, Tenn.		65 00
Kansas City, Mo.	13 31		Ypsilanti and Vicinity, Mich.		70 00
Kent County, Mich.	16 00				
Lake County, Ill.	30 00				\$3,355 86 18,042 89 - 21,398 75
Lyon County Welsh, Ks.	128 00				
Lee County, Ill.	50 00		Rev. John Hinton, Dist. Supt., Minn.		14 00
Logan County, Ky.	105 14		Rev. W. B. Long, " W. Va.		5 00
Lewis County, N. Y.	30 00		Rev. W. B. Rankin, " Texas.		14 18
Lawrence County, Ark.	30 00		Rev. C. H. Wiley, " N. C.		5 95
Lancaster, Texas.	21 70		Kansas Central Agency.		23 80
Long Island, N. Y.	2 80		Cuba Agency.		192 24
Louisville and Vicinity, Ky.	261 03				255 17
Livingston County, Ill.	20 01				
Marion County, Ohio.	19 77		MISCELLANEOUS.		
Mifflin Welsh, Wis.	58 00	30 70	Interest.		5,300 00
Massachusetts.	900 00	1,900 00	Trade Sales.		8,056 57
Muscatine County, Iowa.	4 60		Retail Sales.		1,986 25
Malden and Vic. Bible Com., W. Va.	75		Rents.		2,497 49
Monticello, Iowa.	25 00		Record Subscriptions.		11 72
Marion County, Ohio.	47 52		Sundries.		1,050 60
Montezuma, Ga.	16 43				\$61,158 07

OFFICERS OF THE AMERICAN BIBLE SOCIETY.

S. WELLS WILLIAMS, LL.D.....	President.
REV. EDWARD W. GILMAN, D.D.	Corresponding
REV. ALEXANDER MCLEAN, D.D.	Secretaries.
REV. ALBERT S. HUNT, D.D.....	
ANDREW L. TAYLOR.....	Assistant Treasurer.
CALEB T. ROWE.....	General Agent.

DIRECTIONS TO CORRESPONDENTS.

Letters relating to the general work of the Society in the United States or foreign lands, and requests for grants of books for distribution at home or abroad, and communications for the Bible Society Record, should be addressed to "The Secretaries of the American Bible Society, Bible House, Astor Place, New York."

Letters transmitting funds, and those relating to accounts, fiscal reports, Life Memberships, and Legacies, should be addressed to "The Assistant Treasurer of the American Bible Society, Bible House, Astor Place, New York."

Orders for Bibles and Testaments, the Bible Society Record, etc., and letters in reference to the transmission of the same, should be addressed to "The General Agent of the American Bible Society, Bible House, Astor Place, New York."

Orders for books should be accompanied with payment, as the rule of the Society requires that all sales shall be for cash only. *No books are supplied for sale on commission, but as a special inducement, a discount of ten per cent. from the catalogue prices is made to Auxiliary Societies and dealers in books.*

BIBLES AND TESTAMENTS.

The attention of the public is invited to the large assortment of Bibles and Testaments published by the Society, and for sale at cost at the Bible House in New York.

The prices of Bibles vary from twenty-five cents to twenty-seven dollars. Testaments from five cents upwards.

DISTRICT SUPERINTENDENTS.

FIELD OF LABOUR.	NAME AND POST-OFFICE ADDRESS.
Alabama & West Florida..	Rev. R. S. HOLCOMBE, Tuskegee, Ala.
Arkansas.....	Rev. W. H. VERNOR, D.D., Little Rock, Ark.
California & Nevada.....	Rev. JOHN THOMPSON, Oakland, Cal.
Georgia & Florida.....	Rev. J. L. LYONS, Jacksonville, Florida.
Illinois & West'n Indiana..	Rev. E. G. SMITH, Morrison, Whiteside Co., Ill.
Iowa.....	Rev. O. J. SQUIRES, Mt. Vernon, Iowa.
Kansas.....	Rev. J. J. THOMPSON, Topeka, Kansas.
Kentucky & Tennessee..	Rev. GEO. S. SAVAGE, M.D., Covington, Ky.
Michigan & Wisconsin....	Rev. ANDREW J. MEAD, Appleton, Wis.
Minnesota & Dakota.....	Rev. JOHN HINTON, Faribault, Rice County, Minn.
Mississippi.....	Rev. GEORGE W. MITCHELL,
Missouri.....	Rev. EDMUND WRIGHT, St. Louis, Mo.
Nebraska, Colorado, & Wyoming.....	Rev. GEO. W. WAINWRIGHT, Blair, Neb.
North & South Carolina..	Rev. C. H. WILEY, D.D., Winston, Forsyth Co., N. C.
Ohio & Eastern Indiana..	Rev. E. S. GILLETTE, Cleveland, Ohio.
Oregon & Wash. Ter.....	Rev. P. C. HETZLER, Salem, Oregon.
Texas.....	Rev. WILLIAM B. RANKIN, Austin, Texas.
Utah, Idaho, & Montana..	Rev. H. D. FISHER, D.D., Salt Lake City, Utah.
West Virginia.....	Rev. WALTER R. LONG, Wheeling, W. Va.

NOTICES TO AUXILIARIES.

The officers of Auxiliary Societies are requested to forward their annual reports to the Parent Society promptly. Blank forms will be furnished for this purpose on application.

Whenever a new society is organized, notice of the event should be given *immediately* to the Parent Society, so that it may be recognized. The names of its officers and their post-office addresses should also be given.

No society can be considered as having become auxiliary, until it shall have officially communicated to the Parent Society that *its sole object is to promote the circulation of the Holy Scriptures without note or comment; and that it will place its surplus revenue, after supplying its own district with the Scriptures, at the disposal of the American Bible Society, as long as it shall remain thus connected with it.*

DONATIONS.

The payment of thirty dollars at one time constitutes the subscriber a Life Member of the Society. The increase of the subscription to one hundred and fifty dollars, or the contribution of that amount in one payment, constitutes the subscriber a Life Director.

FORM OF A BEQUEST TO THE SOCIETY.

I give and bequeath to the American Bible Society, formed in New York in the year eighteen hundred and sixteen, the sum of _____, to be applied to the charitable uses and purposes of said Society.

REGULATIONS RESPECTING GRANTS.

To whom grants are made. Upon suitable application, the Board of Managers will make grants of books, to Auxiliary Societies and to other responsible parties, for sale and gratuitous distribution.

The descriptions of books granted. The Board of Managers grant chiefly their cheaper publications, keeping in view the special necessities of the various classes of persons to be supplied. Fine and costly books cannot be given away consistently with the benevolent ends of the Society.

How to obtain grants. For local work, requests for donations of books should be presented first to the Auxiliary Societies within whose fields the books are to be distributed, and whose duty it is to furnish them, if possible. When an Auxiliary is unable to do this, application should be made to this Society, with the endorsement of a responsible officer of the Auxiliary.

Applications from Auxiliaries, and those for general work from other parties, should each have the endorsement of the District Superintendent.

Public institutions supported by local or State governments, and public libraries, colleges, seminaries, and secular schools, do not come within the range of charitable objects.

The American Bible Society expects that due credit will be given for its donations by those to whom its books are confided for distribution.

BIBLE SOCIETY RECORD.

The price of the Bible Society Record to subscribers, for 1884, will be 30 cents a year, in advance, and the United States postage in all cases will be prepaid by the Society. Twelve copies will be sent to one address for three dollars, in advance. Any life director or life member of this Society may receive one copy free of postage by virtue of his membership, on the simple condition that the request for it is renewed annually. On the same condition a copy will be sent to pastors of churches contributing directly to the funds of the Society.

Three copies will be sent, as heretofore, to the officers of each auxiliary from which remittances are received. Other copies may be ordered at the club rates; but the money should in all cases accompany the order.

Every person who is entitled to the Record and fails to receive it, is specially requested to communicate the fact by letter or postal card, giving his post-office address.